TANTRAYUKTI

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Important and interesting is the expression *tantrayukti* occuring frequently in Classical Sanskrit Literature. It is the title of the fifteenth Book of the Kauṭalīya Artha-śāstra. J. J. Meyer has rendered it *gestaltungs verfahren* (Das Altindiche Buch. P. 663). Shāma-śāstrī translates it as the 'plan of a treatise.' (Trans. P. 493, second ed.). This book of the Artha-śāstra gives in outline a scheme on which the construction of the whole treatise is based. Methods are furnished with their respective characteristics explained lucidly with simple instances. The *yuktis* mentioned in the Kauṭalīya are thirty-two and mark a definite period in the history of the principles of exposition adopted in ancient treatises.

Before we proceed to examine the thirty-two principles as enumerated in the Artha-śāstra, it is interesting to note that they were handled and treated by other well-known writers. Among these we may mention the celebrated *bhāṣyakāra*—Vātsyāyana, Suśrutācārya, Carakācārya, Tolkāppiyaṉār, and the author of the *Tantrayukti-vicāra*, a later work apparently of the 8th century A.D. (Published in the Śrī Vānchisetu Lakṣmi series No. 10, Trivandrum, 1928).

Vātsyāyana, the author of the *Nyāya-bhāṣya* is familiar with the principles of exposition technically known as *tantrayukti*. The date of this author is still a bone of contention among scholars. There is, however, sufficient justification to assign to him fourth century before Christ. In commenting on the fourth sūtra of the first *ānhika* of the first adhyāya, Vātsyayāna concludes that portion of his gloss with the following statement—

"परमतमप्रतिषिद्धमनुमतमिति हि तन्त्रयुक्तिः ।"

Nyāyadarśana, p. 70, (Chowkhamba Sans. Series).

"To state another's view and not to refute it would imply that it has been accepted:—this is *anumata* according to Tantra-yukti."

The Kauṭalīyan statement of this principle, under the head *anumata*, is as follows :—

"परवाक्यमप्रतिषिद्धमनुमतम् ।"

(P. 429, Mysore, II ed.).

By using almost the very words Vātsyāyana shows himself indebted to the Artha-śāstra, which devotes a special chapter to this topic.

Again it is interesting to know that these principles of interpretation are mentioned by another author of repute, Suśrutācārya, whose Suśrutasaṁhitā still holds the field as an ancient medical treatise. (There is an authoritative translation of this work in the Bibliotheca Indica series—Asiatic society of Bengal). The Tantrayukti-vicāra, to which a reference has already been made, has the following quotation from Suśruta.

सुश्रुताचार्यस्तु तन्त्रयुक्तयो द्वात्रिंशदित्यभिप्रैति । यथा—"द्वात्रिंशत्तन्त्रयुक्तयो भवन्ति शास्त्रे । तद्यथा—अधिकरणं योगः पदार्थो हेत्वर्थ उद्देशो निर्देश उपदेशोऽपदेशः प्रदेशोऽतिदेशोऽपवर्जो वाक्यशेषोऽर्थापत्तिर्विपर्ययः प्रसङ्ग एकान्तोऽनेकान्तः पूर्वपक्षो निर्णयोऽनुमतं विधानमनागतावेक्षणमतिक्रान्तावेक्षणं संशयो व्याख्यानं स्वसंज्ञा निर्वचनं निदर्शनं नियोगो विकल्पः समुच्चय ऊह्यमिति ।" P. 3.

The texts above quoted seem to be a verbatim copy of the Kauṭalīya, the same technical expressions appearing excepting two—अनेकान्त and निर्णय, which are only synonyms for उपमान and उत्तरपक्ष of the Artha-śāstra. From the above passage it can be gathered that the author of this Saṁhitā has taken these thirty-two methods of exposition from a Śāstra, and evidently the Artha-śāstra. It is also reasonable to assume that Suśruta lived not far from the time of Kauṭalya to whom fourth century before Christ is generally assigned. What is of special interest is that, by the time of Suśrutācārya, the Artha-śāstra had won the status of a Śāstra. That the Kauṭalīyan text is the original cannot be in the least doubted. If it is a quotation, Kauṭalya would have made it explicit as in other places of the work.

Another authority in the Science of Medicine, Carakācārya, refers to the *tantrayukti* but his number is thirty-five, adding three more to what Kauṭalya and Suśruta have enumerated. The principles of Caraka are, however, classified as thirty-six by

Saṅgrahakāra Vāhaṭācārya and accepted by the author of the extant Tantrayukti-vicāra. (*See* P. 3 of the Tantrayukti-vicāra). The following quotation from Caraka is given in the Tantrayukti-vicāra:—

"पञ्चत्रिंशद्विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ।
तन्त्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ॥
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् ।
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ॥
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः ।
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ॥
अतीतानागतापेक्षास्वसंज्ञो ह्यसमुच्चयाः ।
निदर्शनं निर्वचनं संनियोगो विकल्पनम् ॥
प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः ।
तन्त्रे व्याससमासाभ्यां भवन्त्येतानि कृत्स्नशः ॥"

The four additions of Caraka are *Prayojana, Pratyutsāra, Uddhāra* and *Sambhava*. It is clear that Caraka must have flourished a considerable time after Suśruta. According to tradition Caraka is also an ancient writer.

The next writer on the subject is Tolkāppiyaṉār, the versatile Tamil grammarian. His work, the well known *Tolkāppiyam*, holds the field of Tamil literature as a fruitful source of information for reconstructing the ancient culture of the Tamils. It is again unfortunate that the date of this great writer is not yet settled with any satisfaction. The lower limit may, however, be first century after Christ. Evidences are not lacking to assign to him a much earlier date. But what we are concerned with at present is his mention of *tantra-yukti* and that thirty-two in number, evidently earlier than Caraka in point of time. It is reasonable to assume that Tolkāppiyaṉār based his principles of interpretation on the model of the extant Artha-śāstra. Out of the thirty-two principles enumerated in the *Poruḷatikāram* section of the *Tolkāppiyam*, as many as twenty-two agree with those in the Kauṭalīya as I shall show in the sequel. Though the total number agrees, still there is a difference in the enumeration of those principles. It is safe to conjecture that Tolkāppiyaṉār adopted such of the principles as served his purpose and formulated others so as to fit in with the plan of his work—a treatise on grammar.

Tantrayukti became so important a topic with the writers beginning with Kauṭalya that it called for a special treatise like the Tantrayukti-vicāra about 8th century A.D. This latter work also explains, like the Kauṭalīya, every principle with examples. I am giving below categorically the thirty-two principles as found explained in the Kauṭalīya, in the Tantrayukti-vicāra and the Tolkāppiyam, in so far as they agree with one another. In the following list I have left out of account those principles in the Tantrayukti-vicāra and the Tolkāppiyam which do not coincide with those in the Artha-śāstra.

(1) That division of the book which centres round a chief topic and deals wholly with that topic.

यमर्थमधिकृत्योच्यते तदधिकरणम् । Ar. Śās.

तत्राधारोऽधिकरणं तात्पर्यं तत्र तिष्ठति । T. Y. V. (1).

நுதலியதறிதல்—Sūtra 666 (1).

(2) The subject of treatment in due order.

शास्त्रस्य प्रकरणानुपूर्वी विधानम् । Ar. Śās.

अनन्वितानामर्थानां विधानं संविधानकृत् । T. Y. V. (21).

அதிகாரமுறைமை (2).

(3) Construing words with one another, in sentences.

एवमादिकमिति वाक्ययोजना योगः । Ar. Śās.

योगः पदानामेकैकमर्थौचित्येन योजना । T. Y. V. (2).

(4) Signification of words.

पदावधिकः पदार्थः । Ar. Śās.

पदार्थस्तु पदैक्येऽपि भिन्नमर्थं प्रकाशयेत् । T. Y. V. (4).

(5) Proof of a statement.

हेतुरर्थसाधको हेत्वर्थः । Ar. Śās.

हेत्वर्थो हेतुनैव स्यात् तत्तदर्थप्रकाशनम् । T. Y. V. (3).

(6) Brief enumeration.

समासवाक्यमुद्देशः । Ar. Śās.

उद्देशः समवायोक्तिरिति प्राहुर्मनीषिणः । T. Y. V. (6).

தொகுத்தமொழியான் வகுத்தனர் கோடல் (22).

(7) Exposition in the order of enumeration.

व्यासवाक्यं निर्देशः । Ar. Śās.

निर्देशः स्यात् विवरणं पूर्वोक्तानामनुक्रमात् । T. Y. V. (7).

சொல்லினைச்சஞ் சொல்லியாங் குணர்த்தல் (28).

(8) Specific direction.

एवं वर्तितव्यमित्युपदेशः । Ar. Śās.

उपदेश इदं त्वेवमेवं त्वादीनकल्पना । T. Y. V. (10).

முறைபிறழாமை (12).

(9) Mention of other's opinion by the side of one's own.

एवमसावाहेत्यपदेशः । Ar. Śās.

अपदेशस्तु कण्ठोक्तं वाक्यमर्थेन दर्शयेत् । T. Y. V. (11).

பிறன்கோட்கூறல் (24).

(10) Application by analogy.

उक्तेन साधनमतिदे : । Ar. Śās.

अतिदेशस्तु पूर्वोक्तन्यायस्यान्यानुषङ्गिता । T. Y. V. (12).

ஒருதலைமொழிதல் (10).

(11) Maintaining something by what is to be mentioned later on.

वक्तव्येन साधनं प्रदेशः । Ar. Śās.

प्रदेशः क्वचिदुक्तानामन्यत्रोक्तैः समेतता । T. Y.V. (5).

மொழிவாமென்றல் (16).

(12) Explaining the unknown by the known.

दृष्टेनादृष्टस्य साधनमुपमानम् । Ar. Śās.

(13) Presumption from the circumstances of the case.

यदनुक्तमर्थादापद्यते साऽर्थापत्तिः । Ar. Śās.

अर्थापत्तिः सहोक्तेभ्योऽप्येकस्यार्थोऽन्यथापतेत् । T. Y. V. (13).

மொழிந்த பொருளோ டொன்றவல்வயின்
மொழியாததனை முட்டின்று முடித்தல் (5).

(14) Doubt arising from two equally good alternatives.

उभयतो हेतुमानर्थः संशयः । Ar. Śās.

निर्धारितानामर्थानामव्यवस्था तु संशयः । T. Y. V. (24).

(15) A reference to similar things mentioned in a previous section.

प्रकरणान्तरेण समानोऽर्थः प्रसङ्गः । Ar. Śās.

प्रसङ्गः पूर्वमुक्तानां भूयोऽपि प्रतिपादनम् । T. Y. V. (15).

(16) Indication by contrast.

प्रतिलोमेन साधनं विपर्ययः । Ar. Śās.

उक्तार्थवैपरीत्येन लक्षणं स्याद्विपर्ययः । T. Y. V. (19).

முந்துமொழிந்ததன் றலைதடுமாற்று (8).

(17) Supply of omissions in a sentence.

येन वाक्यं समाप्यते स वाक्यविशेषः । Ar. Śās.

वाक्यशेषो विशिष्टार्थदायिनी वाक्यलक्षणा । T. Y. V. (8).

வாராததனன் வந்தது முடித்தல் (6).

(18) Quotation from another authority without dissent.

परवाक्यमप्रतिषिद्धमनुमतम् । Ar. Śās.

अपास्यानुमतं पक्षानात्मपक्षव्यवस्थितिः । T. Y. V. (22).

பிறனுடம்பட்டது தானுடம்படுதல் (13),

(19) Exposition of one's own statement.

अतिशयवर्णना व्याख्यानम् । Ar. Śās.

व्याख्यानमात्मनोक्तानामात्मनैवार्थभाषणम् । T. Y. V. (23).

வகுத்து மெய்ந் நிறுத்தல் (4).

(20) Derivation of the word.

गुणतः शब्दनिष्पत्तिर्निर्वचनम् । Ar. Śās.

तत् स्यान्निर्वचनं येन वाक्यस्यार्थः प्रदर्श्यते । T. Y. V. (31).

பொருளிடை யிடுதல் (26).

(21) Illustration by example.

दृष्टान्तो दृष्टान्तयुक्तो निदर्शनम् । Ar. Śās.

निदर्शनं त्वसम्भाव्योऽप्यर्थो येन समर्थ्यते । T. Y. V. (30).

(22) Exceptions to a general rule.

अभिप्लुतव्यपकर्षणमपवर्गः । Ar. Śās.

अपवर्गस्तु अनौचित्यादितरोक्त्यपवर्जनम् । T. Y. V. (18).

(23) One's own terminology.

परैरसमितः शब्दः स्वसंज्ञा । Ar. Śās.

स्वसंज्ञा सा तु या संज्ञा स्वतन्त्रेष्वेव दृश्यते । T. Y. V. (27).

தான் குறியிடுதல் (18).

(24) The *prima facie* argument of a question.

प्रतिषेद्धव्यं वाक्यं पूर्वपक्षः । Ar. Śās.

पूर्वपक्षस्तु पूर्वेषां पक्षेष्वप्यात्मपक्षता । T. Y. V. (20).

(25) The deciding part of the argument.

तस्य निर्णयनवाक्यमुत्तरपक्षः । Ar. Śās.

निर्णयः स्थापयेदर्थमनेकविधमेकधा । T. Y. V. (14).

மறுதலை சிதைத்துத் தன் றுணி புனைத்தல் (23).

(26) Settled rules which hold good everywhere.

सर्वत्रायत्तमेकान्तः । Ar. Śās.

एकान्त एवमेवैष नान्यथेति व्यवस्थितिः । T. Y. V. (16).

ஆணைகூறல் (21).

(27) References to subsequent portions.

पश्चादेवं विहितमित्यनागतावेक्षणम् । Ar. Śās.

भवेदनागतापेक्षा भावितार्थप्रदर्शनम् । T. Y. V. (26)

எதிரதுபோற்றல் (15).

(28) References to previous portions.

पुरस्तादेवं विहितमित्यतिक्रान्तावेक्षणम् । Ar. Śās.

भवेदतीतापेक्षा सा भूयोऽप्युक्तव्यपेक्षिता । T. Y. V. (25).

கூறிற்றென்றல் (17).

(29) Restriction—'Thus and not otherwise,'.

एवं नान्यथेति नियोगः । Ar. Śās.

नियोगोऽतद्विधानां तु तद्विधत्वनियोजना । T. Y. V. (32).

தன்கோட்கூறல் (11).

(30) Option—'This or that'.

अनेन वानेन वेति विकल्पः । Ar. Śās.

विकल्पनमनिर्धार्यमर्थं प्रति विवेचनम् । T. Y. V. (33).